

A notable

and learned Sermon or
Homilie, made vpon saint An-
drewes daie last past ¹⁵⁵⁶. in the
Cathedral church of S. Paule
in London, by Maister Ihon
Harpesfeild doctour of diuinitie
and Canon residentiary of
the sayd church, Set
furth by the bishop
of London.

Vltimo Decembris
1556.

¶ Cum privilegio ad impri-
mendum solum.



Constituere diem solennem
in condensis, usque ad cornu altaris.



Unobable, wor-
shipfull, and de-
uout christia au-
dience, the holy
prophet David,
in his hundreth
and xvi. psalme

(whēce the wordes of my theme
are taken out) dothe intreate of
foure pointes moſte mete to bee
duely cōsidered, and effectually
of vs all practised at this preſēt.
Fyrſt he declareth that himſelfe
had been in extreme perill and
daunger of life, and in great af-
fliction & tribulation of mynde.
Secondely, he acknowledgeth
that God of his infinite mercye
and goodnes did deliuer him.

A. ii.

Thyrdly

Thirde lye that he doeth esteeme
those daungers and veracions
as a scourge for synne. Fourth-
lye and laste he geueth thanks
vnto GOD his deliuerer, and
exhorteth al other to do the like.

Concerning the perill he was
in, he sayth: Circundantes circum-
dederunt me sicut apes. My ene-
mies compassed me round about
as thicke as it had ben a swarm
of Bees. And againe within a
while after. Impulsus euersus sum
ut caderem, I was thruste at so
soe, that I was lyke to be ouer-
throwne: and after that he cal-
leth him selfe, lapidē quem repro-
bauerunt edificātes. A ston which
the builders did refuse and cast
awaye: meaning in those. iii. pla-
ces, the persecution whiche he
susteyned at the handes of wic-
ked

ked Saul, who(as it is witten
in the fyrst booke of the kinges)
sometime threwe a darte at Da-
uid:sometyme sent men sodenlye
to Dauids house, to take him
in his bedd and brynge him vnto
him,that he might be slain:som-
time persecuted him with an open
armye. Concerning the seconde
pointe, whiche is how Dauid in
the forsaied Psalm dothe con-
fesse and acknowledge that god
of his mere goodnes miraculou-
lye protected and deliuered hym,
it is there witten. Dominus sus-
cepit me, God was my help. For-
titude & laus mea dominus, & fac-
tus est mihi in salutem, God is my
strength & my reioysing, and is
become my saluatiō. Dextera do-
mini fecit uirtutem, dextera domi-
ni exaltauit me, dextera domine fecit

cit virtutem. The ryght hande of
God hath done myghtely, the
right hande of God hath exalted
me, the right hande of God hath
done myghtely. Concerning the
thirde pointe, whiche is that the
prophet David counteth his trou-
bles and persecutions as a cha-
stisement for sinne, he sayth. Cas-
tigans castigauit me dominus. God
hath chastened & corrected me.
The laste and fourthe pointe is
thanks geuing & prouoking all
other to the like. This point is
to be found in many places of the
psalme, but most notably in the
wordes of my theme when he
saith: Constituite diem solennem
in condensis vsq; ad cornu altaris.
Appoint you to kepe a solempne
feaste, in great frequencys or
multitudes, & cōcourse of people
even

even reachinge to the corners of
the alter. It was commaunded
in the old lawe that at solempne
feastes the people should bringe
Oxen, Calves, lambes, or Goats,
to be offered up vpon the al-
ter in sacrifice, and that the prest
shoulde sprynkell of the bloude
vpo the corners of the altar: &
he nowe exhorteeth them so to do,
in geuyng thanks to God, for
that he had deliuered him out of
the handes of Saul: and he mo-
neth them to kepe a newe solem-
netie for this purpose, besides
the accustomed feastes commaun-
ded in the lawe. Accordynge to
this example geuen vs by kynge
David, it is our parte to ble our
selves this present daye. First to
remember what miserable and
perilous case we were in of late

peres. Nexte to consider howe
God by his myghtye hande, and
thoroughe hys infinite mercye
hathe deliuered vs. Thirde to
perswade oure selues, that wee
worthely suffered those miseries
for oure synnes. Fourthlye to be
thankfull, and induce other to
thākes geuing for our deliuey.
Whiche that ye may the rather
do, I intende by Goddes grace
and your patience, to stande vpon
on the twoo fyrste pointes, and
to set forth the excedinge greate
benefite of oure reconciliation to
the vnitie of the catholike church,
and the horrible miseries
which we were in, in the tyme of
schisme and diuision, & then no
more, but touche the other two
partes, and so committe you to
God. And that the thinges to be
vttered

uttered at this presente by me,
may be to Gods honour, to your
edification and comforte, I de-
syre you fyrste to helpe me with
your prayers.

The prayers.

Fynde in holpe scripture
that there wer two comen
weales, instituted, orde-
ned, and appoynted by God him
selfe. The one emonge the chyl-
dren of Israell, the other emong
the christians. The comon weale
of the Israelites or Jewes, was
in tyme befoze the comminalltie
of christendome. But this in wor-
thines is farre befoze it. For the
thinges belōging to that estate,
were figures, types, and shado-
wes of thynges belonginge too
christianitie. The children of Is-
rael were vnder cruel Pharaο, in
A. v. greate

great captiuitie & thraldom, but
till such time as god of his good-
nes called them oute of Egypte,
and drowned their enemyes in
the redde Sea: lyke wise is all
mankinde thral to the spiritual
Pharao, that is the deuill, before
they comme to passe thorough
baptisme, whiche because it taketh
his force and strength of the
bloud of our sauour, and is mi-
nistred in water, maye well be
lykened to the read Sea, and in
it all power of the deuill is quite
ouerwhelmed and destroyed.
The chyldren of Israell hauing
passed the read Sea, were not
furth wth directly conueied to the
lande of promise: but were faine
to traueill in the baren & vnplea-
saunt wyldernes, a longe space,
there abiding muche trouble and
vexation

beration. Euen so chriſten peo-
ple after their Baptiſme are left
in this vale of miſerte, here to en-
dure many ſharp & perilous ſto-
mes, and are not immediatly fro
the font, had vp to the lande of
the liuyng, whiche is the lande
promiſed to the iuſt. In many
other pointes the lawe of Moys-
es was a ſhadowe of chriſtiani-
tie, but moſte eſpecially in the
kynd & maner of gouernement,
is liuely repreſented the gouern-
ment vſed in Chriſtes church:
whiche is the matter I ſpecially
purpoſe to ſet furth vnto you, &
therfore deſire you to geue good
eare vnto it. The comen weale
of the Jewes, in that their paſ-
ſage from Egypt to the lande of
promiſe, hadde twoo rulers, by
Gods own appointmēt ſet ouer
them

them, Moyses and Aaron both
preistes: but the one, that is
Moyles, which was the higher,
made preist immediatly by God,
the other, that is Aaron, made
preist at Goddes commaunde-
ment by Moyles. Of those two
rulers, the higher and worthier
receiued at Gods hande all that
God woulde haue sayed to the
people, and he deliuered it to Aa-
ron, and then Aaron deliuered it
to the people, or at the least in-
structed the people therin. Con-
trariwise whē the people would
haue any question demaunded of
God, Aaron did moue that ques-
tion to Moyles, and Moyles to
God: So that Moyles was Aa-
rōs mouth, in thinges to be mo-
ued from the people to God: and
Aaron was Moyles mouthe in
thin ges

things to be reueled from God
to the people: as it is witten in
the.iii. of Exodus, where god spe
keth thus to Moyses. Ipse loque
tur pro te ad populum & erit os
tuum. Tu autem eris ei in his quæ
ad deum pertinent, that is. Thy
brother Aaron shalbe thy spokel
man to the people, he shalbe thy
mouthe. And thou shalte be hys
spokesman, and hys mouthe in
things that come from GOD.
Againe Moyses went vp to the
toppe of mount Sinay, & there
talked face to face with GOD:
but Aaron in the meane season
taried beneth at the foote of the
hyll emonge the people to in
strute and guyde them. These
iii. pointes in Moyses & Aaron,
as they were things fulfilled
in dede in their persons, so were
they

they significations of thynges
to come, in the state of christia-
nitye. For as S. Paule saith in
the first to the Corinthyans the
tēth chapitre, *Hæc omnia in figura
contingebant illis*, All these thin-
ges chaunced to the Jewes in a
type or figure. And in the tenth
to the Hebrewes he also saith,
*Vnbra habens lex futurorū non
ipsa imaginem rerū*. The lawe of
Moyles hadde but a shadowe of
thynges to come, & not the true
shape of those thynges in dede.
To come therfore to the publike
weale of Christendome, and the
gouernement therof: There are
in the churche of Christ alwayes
two head rulers, bothe preistes,
that is, Christ oure hyghe preist
made by God the father immedi-
atlye, accoꝝdinge as we reed in
the

the hundreth and ninth psalme,
Tu es sacerdos in eternum. secundū
ordinem Melchisedech. The other
preist inferior to Christ, and yet
gouernour of the whole church,
first was saint Peter, and now
is his successor. Now Peter was
made preist by Christ, as Aaron
was by Moyses: and his succes
sours are made preistes by men
as Aarons successors were.
Christe is Peters spokesman to
God, and Peter was Christes
mouthe to the church: as appea
reth in the. xxi. of Luke, in these
wordes, Simon, Simon, ecce Sathan
nas expetiuit uos, ut cribraret, sicut
tritum, Ego autem rogavi pro te
ut non deficiat fides tua. Tu autem
aliquando conuersus, confirma fra
tres tuos. Simon, Simon, be
hold Sathan hath desired you
to

to lifte you as it were. wheate:
but I haue prayed for the, that
thy faieſth faile not: & when thou
ſhalt be conuerted, confirme thy
brethren. In that Chriſte pray-
eth for Peter to God the father,
that Peters faieſth ſhoulde not
faile, he is Peters mouth to god
ward, as Moyses was Aarons.
Agayne in that Peter confir-
meth his brethren, in the trueth
of chriſtes religion, he is chriſtes
mouthe to the people. Chriſt is
aſcended in to the highe mount
of heauen, Vt appareat nunc vul-
tui dei pro nobis. That he might
appeare befoze the face of God
for vs. But the other ruler that
is chriſtes vicar, remaineth here
on earth, to gouerne the church
militaunt, as did Aaron among
the Iſraelites, as ſhall anone
appeare

14
appere mooste euidently by inē-
uitable authorities of the new
testamēt. Now when God had
placed those two priestes in the
gouernment of the Jewes, hee
would such obedience to be giue
vnto, them of the whole people,
that none might once repine a-
gainste the authoritie of either
of them, as is euident in the. xvi.
of Numbres, where Chore, Da-
than, and Abiron, for making
rebellion against Moyses, and
Aaron, were swallowed vp in to
the earth aliue, and most terri-
bly perished, that the rest myght
by their example, feare at any
time to attempt the like. And in
the. xviij. of Numbres, GOD to
declare, that hee had appointed
Aaron as wel as Moyses, to be
rular ouer the Israelites, caused
B. i. every

euery captain of the twelue tribes to bring in a rodde to Moyses, and al the twelue rodde to bee layed in the tabernacle all night, and whose rodde shoulde burgein on the mozowe, that he was the chiefe gouernour vnder Moyses. Which being done, on the mozow, Aarons rodde was founde with buddes on it. The same authoritie that was in Aarō at that time, and thus confirmed miraculously, remained in the high priest, Aarons successor from tyme to tyme so long as the estate of that cōmon welth endured. Euen so is it in Chzistendome. Peter fyrst was placed in the chief gouernement vnder Chzist, and after Peter his successors continue in the same, and haue the rule of the whole

whole church. But you wil per
aduēture require farther pzoofe
hereof, and woulde giadly here
whether this may be establiſhed
by the ghospel, and the auncient
fathers: wherin for your contēta
ciō I will ſō what ſay. And fyrſt
touching Peter and his autho
ritie wee reade in the .xvii. of
Mathew, how the gatherers
of the tribute money came to
aſke the tribute of Chriſt, and
how Chriſt bade Peter caſt hys
angle into the ſee, & looke what
fiſhe he tooke firſt, he tolde him
that in his mouth he ſhould find
ſo much money as two mē were
bound to pay and ſaid, da eis pro
me et te. Paye that money to the
for me and thy ſelfe. Upon this
facte of Chriſte S. Auguſtine
ſaith Didrachma capitum ſolutio

B. ii.

intel:

intelligitur. Saluator cum pro se et
Petro dari iubet, pro omnibus exola
uisse videtur: quod sicut in salua
tore erant omnes causa magisterii,
ita et post saluatorē in Petro omnes
continentur: ipsum enim constitut
it caput eorū: that is to say, The
tribute money was hed money
or paiment which euery hed or
ruler was bound to pay. Wher
foze when our sauiour cōmaund
ed the tribute to be paied for
himself and for Peter, he semeth
to haue paied for them all. For
as they were all in our sauiour
by reason he was their maister,
so after our sauiour they were
all conteined in Peter. For he
had made Peter their hed or ru
ler. The same S. Austine wri
ting vpon that place of S. Luke
in his .xxii. chapter where Christ
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saieth that he prayed for Peter,
hath these wordes, Non orauit
pro Iacobo et Ioanne et reliquis,
sed pro Petro in quo reliqui con-
tinentur, Christe did not pray
for James and John and for
the rest of his Apostles, but for
Peter, in whome the rest are con-
tained. In the .xxi. of Mathew
we finde how our sauiour sayed
vnto Peter in most speciall and
earnest maner, pasc agnos, pasc
agnos, pasc oues, fede my lambs
fede my lambs, fede my shepe:
And though certē of the other a-
postles, & thei also the most nota-
blest, were then present, Yet he
gaue the charge onely to Peter.
Wherupō Ciprian, Chrysostome,
Ambrose, Austine, gather that
Peter was made ruler aboue &
ouer them all. Now as concer-
ning

intelligitur. Saluator cum pro se et
Petro dari iubet, pro omnibus exola
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ning Peters successors, where
they are to be found and of their
authoritie writeth the aunciēt
father Ireneus, in his third boke
against þ heresies of Valentinus,
and other heretikes, and in the
thirde chapter of the same boke
in this maner. Quoniam valde
longum est omnium ecclesiarum
enumerare successiones, maximæ
et antiquissimæ et ōnibus cognitæ
a gloriosissimis duobus Apostolis
Petro et paulo Romæ fundatæ et
constitutæ ecclesiæ, eam quā habet
ab apostolistraditionē et annūciatā
hominibus fidem per successiones
episcoporū perueniētem vsque ad
nos, indicantes confundimus eos
omnes qui quoquo modo vel per
sui complacentiam malam, vel va-
nam gloriam, vel per cæcitatem et
malā sententiā, preterquā oportet

tet colligunt. Ad hanc enim ecclesiam
propter potentio rem principalita-
tatem necesse est omnem convenire
ecclesiam, hoc est eos qui sunt undique
fideles, that is to say. Forasmuch
as it were a long processe to re-
cite the succession of all christen
seas, we shewe the succession of
Bishoppes in the greatest, the
most aunciente, and the moste
known sea, founded and stabli-
shed at Rome by the most glori-
ous apostles Petre & Paule: and we
declare what is the tradicion,
which that sea hath receiued from
the apostles and what faith hath
ben preached to men there, and
is comen by succession of by
shoppes euen unto vs, and so do-
ing we confound and put to sy-
lence al those, which by any mea-
nes either by standing to muche

in their own conceite, or for vaine
gloze, or through blinde igno-
raunce, or through wrong opi-
nion, doe gather otherwise in
matters of religion then is be-
houable. For vnto this sea, by
reason of the higher gouernment,
euery sea, that is, all faithfull,
whersoever they dwel, must nee-
des haue recourse. The like is
also in Saint Austine in hys,
cclv, epistle, where he improuing
the secte of the Donatistes wri-
teth in this maner, Si ordo episco-
porū sibi succedentium cōsideran-
dus est, quāto citius et vere salubri-
ter ab ipso Petro numeramus, cui
totius ecclesiæ figuram gerenti do-
minus ait. Tu es Petrus, et super
hanc Petrā ædificabo ecclesiā me-
ā, If the order of Bishops succe-
ding one a nother is to be consi-
dered

dered, howe much more sooner &
in dede more wholsomly doe we
reken from Peter himself, vn-
to whom bearing the figure of
the whole church, our lord saith:
Thou art Peter, and vpon this
rocke will I bulde my church:
And within a litle after he saith
In hoc ordine successionis nullus
Donatista inuenitur. In this or-
der of succession no Donatist is
founde. Thus concerning the
primacye of S. Peter and hys
successours, we haue matter suf-
ficient both in scripture and in
the fathers to content vs. But
it may not here be omitted, that
though in the numbze of many
successours of Saint Peter it
might sometime chaunce some one
or mo to be euil: yet that nothig
can preiudicate to the authozite
no2

nor me ought therfore to with-
draw their obedience. And that
in this point also ye may se good
mater to content you: ¶ Chal re-
cite a notable sayeng of Saint
Austin in his forsaid epistle to
this effecte, where he writeth in
this mauer. In illū autem ordinē
episcoporū qui ducitur ab ipso Pe-
tro vsq; ad Anastasiū, qui nūc eādē
sedet cathedram, etiā si quisquā
traditor per illa tempora surrepsis-
set, nihil prāiudicaret ecclesiā, et
innocētibus christianis, quibus dñs
prouidens ait de præpositis malis:
Quæ dicūt facite, quæ autē faciunt
nolite facere. Dicunt enim & non
faciunt, vt certa sit spes fidelis quæ
nō in homine, sed in deo collocata
nunquā tempestate sacrilegi scif-
matis dissipetur, that is to saye.
Thoughe some traitour had by
these days crept into that order,

oz numbze of Bishoppes, which
is reckened from Peter vnto
Anastasiuſ, which now sitteth
in that ſea, yet were it not pre-
iudicial to the church, and to the
innocent chriſten folke, for whoſe
our lord prouiding ſaieth. Doe
the thinges which they ſay, but
that they do, do ye not: for they
ſaye and doe not, that the hope
of a chriſten man might be ſure,
and being ſet not on man, but
on god, ſhould neuer be ſhaken
with any tempeſt oz ſtozme of
wicked ſciſme. Nowe that ye
haue heard how neceſſarye it is
for al chriſtendome to be vnder
y^e gouernemēt of the Apoſtolike
ſea, and thereby muſt needes
perceiue that the benefite of our
reconciliation and reduction to
that ſea, is a moſt excellent and
exceedyng gret benefite: I think
good

good to note vnto you the circū-
stances incident with the same,
wherby the benefit is made the
more notable. This most ioyful
reconciliation came vnto this
realme on the first feastial day
in the whole yeare, by the order
of the ecclesiasticall seruice, that
is, on saint Andrewes day. It
came in the feast of S. Andrew
brother to S. Peter, to whose
sea we are reconciled, in the day
of such a saint as was crucified,
as bothe Peter was, the firste
that enioyed this autoritie, and
as Christe was, whoe gaue the
autoritie vnto Peter. It chaū-
ced in the tyme of a parliament,
and by the full consent and glad
approbatiō of the whole realme,
in that parliament represented:
It came vnto vs by oure owne
countrey

countreȳ man the most honora-
ble lorde Legates grace, who
neuer swarued from that sea:
In the raigne of our soueraines
kyng Philip and quene Mary,
who alwayes continued in their
obedvence to that supremacie.

It came by see vnto vs, a mete
passage for the authoritie of
hym, whiche was called to that
autoritie frome the see, and in
his feast, who was made an a-
postle from the see, that is of a
fyscher. I shall not nede muche
to speake of the great euils that
this realme is ryd from by this
benefit. Every mā feleth in him
self the great relife, that he hath
by his reconciliation: I meane
not onely for the temporall cru-
elte, myserye, tumult, feare, and
tyrannye, whiche cease by this
benefite

benefyte, but most of all for the
inwarde ghostly relyfe, of which
saincte Paule speakynge in the
seconde chapiter of his first epi-
stle to the Cozinthians, sayeth:
Quis scit hominū quæ sūt hominis,
nisi spiritus hominis qui ipso est: Ita
et quæ dei sunt nemo nouit nisi spi-
ritus dei. what man knoweth the
thinges whiche are in man, but
the spirite of manne whiche is
within him: Euen so those thin-
ges whiche longe to god, none
knoweth but onely the spirite of
god. In whiche wordes saincte
Paule geueth vs to wete, that
who so hath not y^e spirite of god
in him, knoweth not gods truth.
Now the spirite of god can not
be but in them that are of the
body, whiche is gouerned with
goddes spirite, and this bodye is
the

the Church: whereof they are
not, whiche deuyde theim selues
from the gouernment appointed
by god to be in the church, whi-
che gouernment is as you haue
hearde, the obedience to the sea
of Rome, from whiche we haue
deuided our selues of late yeres:
and wherunto we were by thys
dayes benefit vnited and recon-
ciled againe. We were I say rid
from that mysery, which saint
Paule speaketh of in the second
chapiter of his Epistle to the E-
phesiangs, sayinge: Eratis illo in
tempore sine christo, alienati a con-
uersatione Israel, et hospites tes-
tamentorum, promissionis spem
non habentes, et sine deo in hoc
mundo. Ye were at that tyme
without Christe: Ye were strai-
nge from the conuersacion of
Israel

Israel, ye were strangers from
the testaments haupng no hope
of the promyse, and men with-
out god in this worlde. If wee
nowe perceaue these two poin-
tes whiche I haue declared, the
one of goddes singular benefyte
as this day conferred and besto-
wed vpon vs, the other touching
the dreadfull daungers we were
in befoze, we haue then a thirde
parte to playe with kynge Da-
uid, that is, to acknoweledge
these miseries to haue comen vpa-
pon vs for oure offences in say-
inge euery one of vs. Castigans
castigauit me dominus, et morti
non tradidit me. God hath chaste-
ned me, but he hath not deliue-
red me into death. The fourthe
poynt also is to be ioyned to the
other thzee, that is to giue than-
kes

kes as David dyd, and to exhort
all other to do the same, whiche
for my parte I shall do with the
wordes of my theme, sayinge
vnto you. Constituite diem solennem
in condensis vsq; ad cornu alta-
ris. Of late men pulled downe
aultars, contempned the seruice
and sacrifice of the aultar, but
now we must come in gret mul-
titudes to the aultar, to the ser-
uice of the aultar, and the sacrifi-
ce of the aultar, I meane to the
Gasse. And in consideration of
the highe worke of god done on
the aultar, we must make great
solempnity, specially on this day
And beholde besides the benefyt
of our reconciliation chauncyng
on this daye, we haue yet by S.
And yet we a confirmation of our
beliefe in the sacrament and sa-

C. i.

cristice

crifice of the aulter by that hee
saide and did this daye. For a-
monge other aunsweres whiche
the blessed apostle S. Andze we
made to the cruel Aegeas, he said:
Omnipotēti deo qui vnus & verus
est, ego omni die sacrifico . Non
thuris fumū, nec taurorum mugien-
tium carnes, nec hircorum sangui-
nē, sed immaculatum agnum
quotidie in altari sacrifico cuius car-
nes posteaquā omnis populus mā-
ducauerit, & sanguinē eius biberit,
tamen integer parmanet & immas-
culatus, that is. I do offer sacri-
fice every day to God almighty,
not the smoke of frackencens,
nor the fleshe of rozing bulles or
the blood of goates, but I sacri-
fice every daye on the aultar the
immaculate lambe, whose flesh
after that al the people hath ea-
ten

ten and hath dronke his bloud,
yet he abideth whole and imma-
culate. What can bee plainer
spoken either of the presence of
Christes body & bloud in the sa-
crament of the aultar, or of the
sacrifice of the Masse, then here
is spoken? And as plainely the
same blessed apostle uttereth in
that that foloweth, a nother
point worthy to be considered.
For when Alegeas maruailinge
at his talke saied vnto him:

Quomodo potest hoc fieri? howe
can this bee done? S. Andze we
aunsweted. Si vis scire quomodo
potest fieri, assume formā discipuli
vt possis discernere quod quæris,
If thou wilt know how it may
be done, take vpō thee the shape
or fourme of a disciple or lerner,
that thou may vicerne þ thing
that

that thou askest. Which because
Alegeas would not do, he could
not vnderstand the mystery, as in
our days, so many as would pre
sumptuously teache themselves, &
not lerne of Chzistes church, er
red in the truthe of Chzistes sa
cramentes. Wherfore I exhorte
you with the woordes of my
theme: Kepe this day a solemne
day: kepe solemne pzoession,
make great solēnitie, so as your
deuotion may stretch even to the
aultar: or rather the pzophete
Dauid fozeleyng in spirite the
benefite of chzistian bntie, doth
exhort you therto, and with the
pzophete Dauid, S. Peter the
pzince of the Apostles (to whose
authoritie wee are recovered) ex
horteth you, and with Dauid &
S. Peter, Peters bzother saint
Andzewe

And yet we, whose feast we kepe,
exhorteth you : and with the, &
aboue them, Christ our sauour
exhorteth you, to reioyce and be
thankful for the great benefite
of god comen this day vnto you,
that we keeping our selues with
in his folde on earth, maye bee
found in the numbze of those lā-
bes, which stāding on his right
hand at the Daye of Dome shall
heare our lord say vnto them.
Come ye blessed childzen of my
father possesse the kyngdome
which was prepared for you frō
the beginning of the worlde.

Which send vnto vs al, the
father, the sonne, and the
holy ghost, to whome
be al honour & glo-
ry world with-
out ende.

Amen,

Imprinted
at London, by Robert Ca
ly, within the precinct of the late
dissolued house of the graye
Freers, nowe conuerted
to an Hospitall, called
Christes Hospi:
tall.

3

X

TO THE HONORABLE
LORDS OF HER
MAIESTIES PREEVIE
COUNCELL.

FINDING this epistle of the persecution of Englande, divulged in diuers foraine languages, Right honorable: I vvas moued bothe to translate it to my countrie men, vvhome properlye it concernethe: & to directe it to your Lordships, to vvhome principallye it appertaineth. My entent herein vvas simple and plaine: First to procure good mens prayers, by disclosinge our necessities, secondlie, to moue your honours at lenght, (if it might bee,) to some fauorable & mercifull consideration of our calamities: vvhiche perhaps in some parte are more particularlye declared in this discourse, then euerie one of your honours hath ether knowv̄e or cōsidered of heretofore.

For albeit vve are not ignorant, that our afflictions and persecutions do passe vppon vs, bothe in name & authoritie as from your Lordships: yet knowv vve also, that you are not alwayes preevie to euerye our particuler agreeement and hard vsage, nor if you vvere, (beinge vvyse and honorable) vvoulde allowe of the same.

VWherefore seinge the treatise follovinge